

APRIL 1, 1964, TUESDAY
PLAYED ON JULY 16, 1964

Well, today is a month, if that has a meaning. And if it has no meaning we will make it have meaning. Supposing for this coming month April, starting tomorrow and no feeling, you try to see not yourself but you are interested in I seeing you. Of course, there are different ways of doing it and of course it is the ultimate aim because it is not that we want primarily to improve ourselves as a body walking on Earth.

You might say to some extent that work means that we prepare for the continuation of life. And of course, that in the mean time that what is now available to us as a body physically as well as a little bit of an emotional part of it, that that should function more properly and more under control. But under control of what? And that the ultimate aim has to be to acquire an I which at the present time does not exist and which has to be built or fed or made grow, which has to develop, which has to evolve, which has to come from where we are, which has to use the material with which at the present time we are equipped and also using certain material that is at the present time not ours but that could be acquired in some way or other in the proper state to receive it.

So that being effected by the possibility of wanting to grow, that we start to realize that what we really want to grow into is away from that what we are now, in the completion of something that we might say represents still one and a half and what is at the present time potential and should become actual. And that I, theoretically speaking, can only start to be when there are three

bodies as such which then can fuse into one and become an entity, a unit, a harmonious something which then starts to function as I on the level of its being, whatever is represented by the fusion of the three bodies.

It is obvious that such a situation of a fully developed I is quite a distance away and that it is of practically no use to theorize about what would happen if I exists because it is naturally quite logical that if I exists, that then the body remains in its own state as it is but functioning in such a way that it actually becomes the servant to I. And that, for that particular ~~minimum~~ process of having a relationship of I and it, that it will quite logically change its own present existence into something that is also more harmonious and will be in the presence of that function as if it belongs to it.

But, at the same time, we are not at that point. And for us the difficulty is that how can I reach something that at the present time does not exist and still gives me sufficient stimulus for what I think I ought to become? And do I have, at the present time, the possibility of seeing what it might be like so that, for that reason, I would have a particular desire to want to work?

^{one}
The only comparison that ~~xxxxx~~ could make is that a man as he is at the present time and made up of three centers which more or less are functioning in a certain ways maybe haphazardly, maybe very much connected with each other, surely not separate from each other and where there is no I at the present time even to have an active interest in the condition of the body; that there is something in one which would like to have an experience which would be comparable to a situation as if I existed and as if then three bodies fully grown could be functioning in their fusion together as a being belonging to I.

And the only thing that I can then compare, in my present state, are two things. One is the possibility that I can imagine such a possibility. And the other is that on account of this sincere wish I try to reproduce ~~him~~ ^{now} what I consider an entity of myself. And therefore whatever there may exist of my three centers that at certain times I would like to ^{make} them complete with themselves, altho whatever the results may be may not be harmonious, at least it could become one.

This is really the aim that when I in the present condition and accepting myself the way I am on Earth and the way I am unconscious, and the way I function with my body the way it is and the different parts of my body which are functioning in a certain ~~in~~ way, that at times, because my mind having the possible vision of an entity and my wish which is in my heart for trying to make whatever is available into a state of unity, that I, regarding that what I do, become one and whole. In that sense I become, you might say, wholesome regarding that what now is and, in that state, experience a condition of health, a condition of that kind of wholeness for myself knowing that I am.

It is really a problem: how can I, with the way I see myself and more and more when I try to observe, have to recognize that the way I am is far from ever becoming harmonious. that I ~~am~~ make an attempt at certain times nevertheless; that whatever there is, that I want it to be fused. And therefore, the simplicity of certain activities in which I am engaged, when it is not too complicated and when I am not too much identified, that then at such a time I use whatever there is of my mind that could be made available for the purpose of, you might say, being present to that what I do; that I am stimulated by the wish in my heart which at that moment is in my heart and not any more in my solar plexus; that then for that reason of bringing the three together

that there is the possibility at times to become one; and that in the beginning that possibility only will be accidental.

You see, it depends on the configuration of how one is if, you might say, that what is now three centers as a three centered human being has at certain times the possibility of fitting and becoming harmonious. And the chances are one in ten thousand that they will be at a certain time harmonious so that they could actually fuse. And, for the time being, I must depend on a possibility which is accidental for me since I do not know as yet how to create such conditions and since there is no I as yet who can guide it or who could create the condition in which such a fusion must take place.

That is why it is so difficult to work because when I start with my mind and my heart or my feeling center, whatever it is located, in the way it is, I can only be quite fragmentary and I feel constantly and I think constantly; and for me to use such functions for the purpose now of becoming one regarding that what I do is almost as if it is impossible; that I must be at times ready that when it does come, that I recognize it. Many times on account of an effort which one makes, at times one has really the possibility of realizing then that one is one. And, you might say, one is quite happy about that state when it does happen and it becomes an experience.

And that many times the preparation for it is that I try to wake up and make an effort in being awake so that when it is in the awake state, there is more possibility of the three centers functioning independently and then, because of that, could create a harmony which is followed by an entity. You see, the reason why it does not happen in ordinary life is simply because the three centers are bound together. And there is absolutely no chance that they will be united than only on account of a tremendous shock which sometimes can

happen which even then the functioning of the three centers stop. And at that moment something ~~xxxxxx~~ still is alive in me which I then call my entity. But that, in ordinary conditions as life is, that the functions of the three centers continue the way they are and, being related to each other and bound with each other, there is very very little opportunity that they happen to be in such a state that they can fuse.

When I try to work, when I try to wake up to myself and to be present to that condition for one moment and for any ~~length~~ length of time that I can sustain that particular effort, the bonds between the centers are then not only loosened but sometimes completely free. And it is then possible that because of their activity, you might say, they turn around as if they are at that time, when they are in a dynamic state, could at a certain time fit into each other and, as I say, accidentally produce a unity for which I am then, you might say, grateful but not entirely responsible because I am only subject to the wish to work and what then happens is still outside of my domain.

The wish to work has to include the wish to be open. That is, that when I try to wake up for myself, I try to make an effort to be aware and, because of this awareness, there is a change of condition of the different functions in my body, that then I remain for a long time dependant on influences from outside which then can help me. And, for that reason, this question of unity can only be achieved when I have in myself a state of prayer. When I believe that it is necessary and that I want to and that I remain quite sincere and honestly want to bring about as good a state for myself as I can, that then in working I also pray for the possibility that that fusion could take place.

This, of course, is underlying completely the whole idea of any kind of a religion; that then, by means of prayer I will be united with the possibility of God flowing then in me and thru me and then changing me. But there is no way indicated of how one should pray. And the only kind of prayer is that I wake up to myself and then bring the three centers of myself united in the presence of those higher forces which then, in recognizing that condition of me, will enter.

I am trying to explain what it is that a mystic has to do when he wants to unite with what he calls his Godhead. That is, he has to be in that kind of a state where he has lost interest in himself; where he is perfectly willing to let everything go that belongs to his ordinary life and that he is not any longer attached. And in that state of not being attached that he then hopes that that whatever is still available will be ~~acceptable~~ acceptable to the possibility of fusion, as he then calls it, with God. Or, as sometimes it is said by some of them, that then he is open to the possibility of God entering into him and converting him then into the quality belonging to a level of being as represented by God.

The difficulty is, however, regarding this mystical explanation, is that I forget that I have my feet on the ground and that I do not reach the condition of a harmonious man but I reach a condition of unity without any question. And, for myself, also a degree of satisfaction which I cannot reach in ordinary life. And still, it is not the solution ~~my~~ for a human being. And it is, of course, as you know, Gurdjieff who emphasizes that particular state so that, if I want to become harmonious now, I have to use that what is still man for the purpose of becoming what he should become; and that the growth has to be based, as evolution, from where I am and not because I am attracted to something from above. And therefore, the question of work has to do with putting oneself in a state of receptivity and starting

from there where I am, working you might say my way up towards God. This is evolution for man.

Why should man do this? It is a tremendously important question because what is it that makes a man, as we know him, and all of us, subject to decay and destruction? Why is it that a man must die? What is really taking place in life on Earth when I must assume that there is a law of gravity and that I also know that in whatever attempt I may make, I am subject again to be drawn away down to Earth in my functions, in my thoughts and in my feelings, instead of being able to maintain a state of consciousness? Why is it that man is not conscious on Earth and that he has to for work for it? Because the assumption of life is that life could manifest itself. And that exactly the same principle arises if I say why is it that God had to create the world? Why was it that God, His Endlessness was at a certain moment aware of Herpass eating Him? You might say it is just an idea that because of that the possibility of why there is a creation can be explained.

And it is not easy because even that is an assumption; that it is necessary for His ~~Endlessness~~ Endlessness to be at a certain time effected by His own time which He called Herpass according to Gurdjieff. Why isn't it possible that life could maintain itself without having to be manifested? One could conceive very well of an existence of something always existing, particular^{ly} if I assume that His Endlessness is omniscient. If I understand this question of unity, why is it necessary to be split up? One can, of course, reason about this and see what is probably the most logical explanation for it. And one can say pragmatically that I except the condition as it is since I see it. ~~And~~ And here are quite a number of people living on Earth and I ~~am~~ accumulate knowledge about the cosmos and therefore that Earth is just a little bit of a tiny speck compared to all the other heavenly bodies; that the universe as such, altho I might say that it expands, ultimately can be conceived as one

unit existing by mutual maintenance. And perhaps it is only something that I will ultimately start to understand when I start to grow in further understanding regarding possible levels of beings; and that in that kind of understanding I possibly could include a fusion of levels of beings.

This is, you might say, an aim of work that if I could become one that I then represent a level of being of an entity; and in that I could understand the universe and I could understand God. But until I am in that state, I never will be able to understand His Endlessness and certainly I will never understand what is meant by endlessness because for me everything has an end. And this is the condition in which I find myself when I start to think and when I start to become interested in the possibility of evolution.

And that therefore, when I start to think about getting away from here and to grow into something of a higher level of being, that I must assume that that what is now higher for me has been created before I was created and that therefore, even if the Earth exists, that it has become dependant for its existence on something that has existed before on the planetary level or the solar level or the level of the milky way. And I can say it is still an assumption that at a certain time His Endlessness was effected by Heropass since it is the only assumption that I, as a human being, can understand. And this is the sole reason I think why Gurdjieff used that particular kind of image in order to make it clear that that is the way we are and not the way His Endlessness, as Sun Absolute, is; and that in order to bring down to us the concept of something existing as entity and manifesting itself as a form of life on different levels of being, that he would have to use this as an image simply indicating that that is the case which we ~~xxxxxxxxxxxx~~ experience and it is the

only way by which we, in our experience, can understand why there is a reason for us to have to work. Whichever way it is, the fact remains that as far as consciousness and unconsciousness is concerned, that there is quite definitely in our own experience a difference between such states. And that aside from the fact that I may be able to explain it, that I have to accept such a fact that I am now unconscious most of the time and that I am at times also able to be a little conscious. But that together with this, that I am what I am as a human being on Earth subject to all the laws of Earth which include destruction, destroying that what I am and returning to something that now, in order to explain it, I call it the involutinary force as if it has come from the Sun Absolute and has extended thru a variety of different cosmic ^{rays} ~~xxxxx~~ into the state of the universe; and where this particular cosmic ray out of ten million other cosmic rays happened to be Earth where I find myself as one of many many people on Earth; and realizing that Earth as a whole is only a very small matter compared to all the rest and that I myself am even much and much smaller compared to all mankind and that in my mind I have to find a certain satisfaction that when I start to think about what is my place and why is it that I would have to work for a living, that then I start to understand that the only way by which I could explain it more or less satisfactorily is simply to accept the facts as they are and not the way I would like to interpret them.

If I come to this kind of a conclusion, I must realize that the difficulty when I am on Earth as a human being is exactly that I can not see the facts as they are. And that, for that reason, if I ever want to try to understand the cosmos as a whole or even the principle of endlessness that I have to learn something that I at the present time do not know. In relation to that where I am on Earth and in

relation, if I want to use a cosmic scale or a ray of creation, I can always say that at the place where I am as Earth it is unfortunate and I happen to be in a law of an octave where I am very close to the possibility of May Fa having come down from Sol thru the planetary level so that I, on Earth, now am represented you might say by Mi. This is all I can say because I have to assume that if there is an octave which represents involuntarily as well as evolutionarily something that is now representing the cosmic ray of our own constellation and it is very very small, that then Anulios would have to be Do; that the moon would have to be Re and that Earth will have to be Mi.

I do not know any other way. I even assume that Anulios exists. I have to assume it and there are certain indications that probably it may be so when I study the position of the moon and I also, and this again is allegory, that when the moon was split off another fragment also split off. But, at the same time, I have to find a place for Earth. And Earth now represents Mi in a possibility to reach the Sun thru a certain something that is extremely difficult to overbridge. I call Fa the planets and I call Earth an unfortunate planet because it is not as yet in the Fa stage, altho there is on Earth already something of Fa. And it is so close to the possibility if only in its own development it could overbridge Fa, then Earth as a whole would overbridge Fa in its own octave reaching and becoming a real planet and then, from there on, as a next step go to Sol.

There has to be an explanation why Sol is Sol. It is the Sun.
 It is ^{not} something that exists as a name in an octave. It has to have a meaning. You might say also, altho that may be far-fetched, it has to have a meaning why Mi is me. But, aside from that, whatever it is that the Earth is subject to in its own growth and its own possible evolution, is evolutionary because of the growing of Do at Anulios, that Anulios has to be considered at the end of an octave but also the beginning

again of a new octave. Or, to say it in other words, that in Anulion there is in that a new octave exactly the same as within His Endlessness there is an octave of the manifestation of the cosmic ray.

Whichever way it is, if I look at myself as a man trying to evolve and as a man being subject to the law of involution, I would explain for myself quite satisfactorily that I am subject to decay because this is the involutionary law which means that everything that belongs to me must continue on its way towards the moon. And that is why whatever there is as Askokin in within me is simply a food for the moon in order to maintain myself as I am at a state in which I am. And that the beginning of Keadjan, that is, the Do Re Mi of Emotional Body is exactly that in me which is already part of Fa.

So, when I say that man must be effected partly, you might say, ^{his} by/breathing to introduce something that finishes this man as far as physical body and its functions are concerned up to its own Si-Do, if I change the scale of measurement I have for man one body and a half body as emotional, that then at that Fa my emotional center has to follow in the direction of its own Sol by overbridging the Fa of Keadjan Body. And, for that, the equipment that I have is already partially emotional. That is, I have already the beginning of Fa within me which is now waiting for the possibility of going over into its own Sol.

So that if I could develop this Keadjan Body to its completion of Si-Do, that at the same time I will be able to complete something of my intellectual body also up to its own Fa. And therefore, the development of Do Re Mi of intellect must remain parallel to Sol La Si of Keadjan. This is the situation in which I, looking at the world, looking at myself must come to a conclusion that that is the only way I can explain the necessity of having to work. That if I could work and thereby create something that is above the line and

becomes conscious, then I am not worrying about having to go to the moon. That when I try now by working to develop other parts of my body, that there is actually the possibility for reaching the three body state that then, as I being fused, I am entirely free from the laws of Earth.

So that for me, the destruction, this question of being subject to death, subject to all kind of ordinary things which are now represented in me as moon structures, certain things that belong to me as habitual way of being formed are a result of certain things that are partly inherent in the place in which Earth happens to be in the cosmic scale. And, for that reason, that I happen to be in the place regarding the possibility of my three bodies developing. And therefore, there is a direct analogy between that what is Earth and that what is my body. And that in the development of my body in accordance with emotional or intellectual center, I will also have to go thru exactly the same state, as it were, which Earth has to go thru in order to evolve to the planetary level, becoming real planet and afterwards evolving up to the scale, up to the level of Sol ^{of} in its own Sun.

This, in general, ^{simply} means that everything in our solar system becomes one. That is, that the solar system as a whole becomes considered as one. That means that if I am above Sol, I can see our solar system as one. It means, if I am above my intellectual body development, and this applies to the development of Sol La Si of intellect, I can see myself as one. That is, I can see that what I am as one.

How does one grow? What does one do in order to extricate oneself out of the condition in which we are, not thru our fault but simply because we are in the place where we are? Gurdjieff mentions this question of Kundabuffer in order to make people realize that

they are what they are and therefore would put them you might say to sleep, so that they would not commit suicide or cause further possibilities of explosion but that they would be satisfied with the way they were so that, after some time, when the momentum of its own relationship towards moon and Anulion on one side, planets and Sun on the other, when that was satisfied it was not necessary any longer to have a Kundabuffer as an organ and then it could be withdrawn.

Perhaps in that idea that shows that at such a moment when that was withdrawn, that in a few people the possibility for their further growth started to develop. That before that, before Kundabuffer as such was removed, that no one had any idea of a possible evolution for himself.

Again, I say it is assumption because it cannot be proven. It can only be assumed because there are among us certain people who believe in their own possible evolution. And, for that reason, there must be something either in their mind or in their heart which allows them to see that and not to be entirely effected by the influences of the organ Kundabuffer. And that also for that reason, it must be assumed that it has been removed. At the same time, it still exists as an atmosphere. It still exists because it made the atmosphere of the Earth. It created for us our personality. It is exactly that; that altho we believe it exists, we must come to realize that it does not exist. That is, if our personality is our Kundabuffer, that then we must realize that we are not bound any longer by that personality, altho everything in our ordinary life indicates that^{we}/are in that kind of a prison; but that because of the mind being able to see the possibility of Karatas, that there then could be a hope which is based partly on such a realization and also on a few indications that one at certain times could become as if one ~~ix~~ has an insight of God within oneself.

This is really the motivation that is underlying all possibilities of work, that such a thing is possible; that it is possible for us, that it is possible for mankind as a whole, that he in reality is not bound but that he believes he is bound. And that therefore the attention I must give to me personally as it is and how it covers me and how it holds me down because I believe it holds me down is really the real reason why I see upside down and I believe that things are what I consider them from my standpoint; in reality are not real but only from a standpoint which is different from where I live usually.

The standpoint from which I have to learn to see what I am is in the first place the living quarters as provided by Keadjan. And then I have to move again. I have to move further towards my essential being and start putting up my tent, you might say, in the area belonging to Soul. And that gradually, when I live there long enough, and I become sufficiently acquainted with that what I am in ordinary life as a physical body, that I reach in Soul the level of Sol so that then the Si-Do of my physical body is completely free. Again I refer, as you know, ^{to} ~~the~~ the diagram.

But you must see how step by step I constantly remain bound by what I am in ordinary life and therefore the fight regarding this ordinary life is constantly ~~there~~ with me because in this life I now wish to change that what I am into a different kind of functioning human being; still human but this time more harmonious. And therefore I look at myself more and more as if I am already free. And then I start to act as if I am free. And it is out of this that I gradually get the assurance as if I am. That is, I start to undermine my belief that what I see is reality. And I start to hope in myself to have an experience that if I say, "I do not believe that reality" and I ~~start~~ create it as if it is reality of a different kind of scale, that

gradually because of this attitude of mine, I change; and particularly when emotionally I have that attitude I will then gradually experience such reality even if in the beginning it is still in the as if stage.

I must say that regarding this possibility of why is man the way he is and why are men necessary for the maintenance of Earth and why should it be really required of man to work, that there is really no answer. That the only answer is that I will understand it when thru work I will leave it. If I can believe that by means of work I can leave this level and go to another level then I will be satisfied with being able to see what takes place now and why do people die. I only will know when I am no longer subject to that form of death. And, as I said last week, altho we may be dying in thirds, we have during our life time the opportunity not to die in thirds and that we now make some kind of ~~high~~ food which will feed our three centers so that they will not die and that I myself will not become Hasnamussian.

The characteristic of the Hasnamuss is that he is simply taking things as they are for granted without questioning the possibility that maybe it is just the other way. And, for that reason, he starts to argue about it and accepting that what it is; and anyone who differs with him, he will consider as if they do not know. Conceit, this kind of self-reliance is a remarkable thing of any Hasnamuss. But when once at a certain time he realizes that that is really what he manifests and how he is, then immediately in his emotional state he will go thru remorse of conscience or repentance.

This question how can I, when I am now in a state of remorse of conscience, when I see that I ought to be repentant, that there is something necessary for retribution regarding that ~~xxx~~ what I am, then I know that because of that I have the wish to work because such remorse is not something I can take lightly. As long as I am alive and I feel a

responsibility for life, ^{take} ~~will think~~ that seriously as it should be. ^{And} it is only when I, gradually being so familiar with this question of remorse and the question of conscience and let it talk that I gradually become a Hasnamuss of the fourth degree. And then ultimately I will simply be thrown out in the utter darkness and stay there because there is absolutely no reason why I should assume that I, as a human being, should be treated differently from anyone else. And, as far as Almighty God Maintainer is concerned, I am just a little speck. And what is the difference to Him as long as I help support that what is the totality of existence?

It is only when I myself rebel, when I myself believe that I do not want it and I sincerely believe in the possibility of extricating, you might say, myself, as if I pull myself up by my own bootstraps, that there is a possibility of going to another place; but only when I wish it and not simply because I think that God will look out for me. I doubt it very much. He never will. My conscience will look out for me. My conscience will start to talk. My conscience will start to make a little uneasy. And then, strange to say, I will remember the ~~xxxx~~ state of Anulios.

You see, because after all ~~-?-~~ human being started also as Anulios. Anulios was the wish to live. It was of course when ^{he} ~~it~~ was young; of course when he was very much smaller and unspoiled. And at that time, when I remember as if I again become like a child, it is at that time that I am like a child becoming a grown up man. Maybe for one moment - nevertheless for that moment I have an experience of that kind of unity. As if at that moment God and I are one. I lose it; I remember it; I wish. Again I must work. I can ^{not} use the ordinary affairs of one, two and three in ordinary life. It is of no use. I knew that gradually by experience that not even maturity will give me consciousness that is worthwhile.

It will give me an insight. It will me a way of handling myself in ordinary life but it will never give me an I. An obyavetl has no I. He is fortunate in having unified more or less body and mind and feeling but it is on a very low level and there is nothing that wants to pull that up.

I is interested in it when it exists because it can then be of help and it must be of help to I for further development. And then I needs this body in order to grow further. Everything is then reciprocally maintained. But only by ~~xxxxx~~ continuation of having experiences in ordinary life I will only start to understand ordinary life a little better but I will not be equipped for the possibility of a higher level of being.

That is why I said in the beginning for the month of April it is a question of your I. It is a question not so much of your body. It will follow under the influence of I, if you emphasize that in the presence as if God is with you - ~~xxxxx~~ how will your body, your feeling and your mind behave? How will it be? Of course it means that it is constantly under that kind of an observation. And that if I say, "Yes, I ~~xxxxx~~ walk with God" or the idea as if God is around the corner and I will meet Him, as if I at a certain time believe that He looks over my shoulder and that I have to be in a certain way myself as I am now to be, let's call it, presentable, to become what I should be or to try at least to behave in such a way that I am not such a tremendous failure. And the realization that I am such a failure perhaps equips me better to be in the presence of God so that all glory to Him.

At the same time, I am still available as I am. And that if during one month I could visualize the possibilities as if such a ~~xxxxxxx~~ creature, let's call it, something that is you might say holy and sacred for me, was with me and could at times tell me if I only

could listen; and that then my behaviour could take on a certain form belonging to that what for me is then the highest and compare it and perhaps at the end of the day be a little ashamed of what I have done. This would be the presence of ones I with one, walking thru the streets of New York.

It is now, it is not a month from now. It is this coming month. It is this month which could be a holy month for forty days, fifty days, after Easter. You remember, Easter has a meaning. It is the meaning of freedom. And for forty days it is a question now until Ascension Day and until Pentecost, to become more and more free and to loosen oneself more and more during this period/ And where will I loose myself from? Or how will I dare to make myself more loose unless there is something that also can exist as my own. And this is my I. And I will never lose, make loose anything unless there is something already that I could rely on. So, it is an absolute necessity if you understand Easter in any way whatsoever. Not because of a result of having Lent and ending in Easter. Easter is the beginning of a period, the beginning of a period in order to evolve and become so light that one can ascend to Heaven.

But, you see, after that Heavenly ascending it is still a question of returning again to Earth as on Pentecost. Ten days is allotted for that, this return, this return of participation. This is what is called in the Bible the entering of the Holy Ghost into whatever was left there as disciples so that they could go forth and preach. For us, what is this, this life now during this coming month if we want to consider the possibility of further growth of I. And I, being interested in the way we are as human beings, how we behave, and how we in that particular process try to loosen ourselves from the bondage of Earth as if we could ascend.

In each case it will be like that because we were not messengers

from above and our place is not as yet above. It is still Earth and it is only that we hope some day maybe to reach Karatas. And that in that possible evolution and whatever may be in store for anyone of our Souls, that afterwards certain things might come and happen and then again returning to certain places in the universe in order to help others. That is an entirely -?- kind of a question.

We are Earth beings and we are striving to become something belonging to the Sun. This is our first step and that is, you might say, the only step that we should try now to enlighten us in reaching that particular place and, from there on, maybe going further. And for us, in this year, now having had Easter, now approaching Ascension and approaching Pentecost, that we now try during this month to devote time to that what will give us deliverance.

I will be delivered from all the bondage which are now experienced by it, my body. And that we are willing to let, during this month, many things that we believe belong to us as our body and requirements, that we perhaps could let some of those things go; and that we could really fight against such tendencies, habitual forms of behaviour, or perhaps little ~~sin~~ desires that belong at the present time quite definitely to the requirements of our body, principally our body; and that we fight, put up a little fight, that we make a stand; that we have an opinion and that we try to follow what we believe in really; and then try to apply it in whatever we discover and that at time, when we ~~can~~ can be serious regarding that, that I say, "Yes, I am no my way. For forty days I have a task as if I am an inspector of the Lord looking at the condition in which this body finds itself and perhaps not even is aware of that itself is but seeing it from the standpoint of I, I can judge it. You might say I could become aware of it and, in this state of awareness, the only judgement is: Is it fit? Does it belong? Do I want it in my house as a servant?

This is the realization regarding that what is needed for oneself regarding that what we are as human beings and to try to make a little sense out of ourselves and to use ourselves, that is, mostly I say my body, for the purpose of reaching something else and not letting it all the time follow its own inclination; but every once in a while to put a stop to it and say, "No, I will not do this because it does not belong to my I." If I can describe this I, if I know approximately how it ought to be, if I could define in certain ways and say, "My I is this and that and that" it probably is only now what I believe could be an ideal man. But whatever it may be that I consider my I or how it perhaps could appear, I know very well what is needed regarding myself to purge that what I am now as a human being; to purge that, to make it a little bit better, a little. I do not expect too much. It is a great long road. It is a great job; a difficult work ahead. And still, it has to be done.

Why does Easter come around? Why is constantly year after year certain things come back again and again like birthdays, like seasons? To mark the time for ourselves, to make us be reminded that there is an end? Or is it probably because if there is a possibility of oneself one's personality growing that because of that, I, looking at it has a measure of its own life and that really my body; that what I am could become useful in indicate its own change how I is growing? I have no other measurement. I do not ^{know} what it is to be even an ideal I. I cannot describe it any way whatsoever than only to a certain extent negatively, by looking at myself as I am and as I can know myself and then, if I can see ⁱⁿ myself a certain change, I may say improvement, maybe a development, maybe a loosening up, make a real desire to become free; that if I could see that, that would be a measure. But to the extent I say my I grows and its grows in the right direction.

So, it goes hand in hand with if I want to develop an I of my own and I believe that it could exist and that at times I have a replica in being a little bit unified within the means that are available to me that I say, "This image that I now have ought to become reality and it will be similar to the state of experiences I have when I am one regarding that what I do", that then, with this in mind, I look at myself and say, "To an extent are you now equipped to become an honest and honorable servant?"

These are the problems, I say it is like a task for April. You have to work. You have to try to understand what I mean when I say, "Talk and think and feel your I" and that it necessarily involves that if I want to look at I, I have to look at it from where I am and not have any hallucinations as if I already can look at I from a higher standpoint than I itself. I look up to it. I am in the position of kneeling and looking up. And in that position of kneeling, I pray for the possibility of starting to realize what would be meant by a harmonious man and to what extent can I, today, tomorrow, the after, for forty days have constantly this kind of idea as if I am almost out of breath wanting to do something for the sake again for myself. Not for anything else. Just for myself, to try to become a good ~~xxxxxxx~~ honorable servant in the house, I do not want to say in the house of the Lord, in the house of I, whatever that is of I am and whatever that might be later of something more encompassing.

I wish, I wish you, I wish you strength. I would like you to take it. Take it as a task and seriously and try to remember it and to remember it every day. It is a task I give you because it is work for you. It is work and understanding of work. It is work in ordinary life. This is Tuesday. I said it today to someone, the difference between Tuesday, Wednesday and Friday. Tuesday is work and ordinary life. Wednesday is how to work. Friday is how to be in ordinary life. We are

have in a combination on Tuesday; a responsibility of using what we already know for the purpose of further growth of developing that what there is now, to make it actual and to bring about a condition in which the potential changes into an actuality.

This is the problem: How to bring something that is potential into an actual state. If I know potentiality. I know the law of gravity is potential for any object that is on the table. And I change it into the kinetic value of movement when I take the table away. That is the effort of work. I have to take something away. I have to take something away so that that whatever is left can follow where it belongs. If it goes down, it goes down. If it goes up, it goes up. But, it has to be free. My centers, my thoughts, my feelings have to be made free. What they will be after that, I would almost say it is their affair. If it is done well, it becomes an affair of I.

But, in any event my task, my little task as man is to help to free them; to give them conditions in which they will become freer and freer and start to function normally and they, in themselves, harmoniously. This is when I wake up. Again, it looks as if that is an assumption. The statement, I say when I am awake, when I try to become conscious, then my centers are free. And it is not entirely an assumption because that can be verified. If I want to verify it for myself I can have the realization of that freedom and also the instantaneous independent functioning of my feeling center and my intellectual center. And for the rest, I do not know anything more. It is not anything that I can now put to practise that I already know theoretically than only by means of the little road which is indicated by such intentions. My wish to wake up; my wish to become conscious; my wish to be united; my wish to be and not to think or feel or even act but simply to be. And then, in being, something will take place which will make me work. I mean by that, say do or think or feel from the

standpoint of my unity. You might say that is all I have to do and that is the only thing I can do. Do not dilute yourself with too much theory. If you think of work during this month, think of work and not how it would be if you work. You have to come down to yourself for forty days. You have to consider it. You have to consider it in my opinion every day. You have to pray for it every day. It would be most wonderful if you really worked, actually really worked during this period. If all of us could work, not just one or two or three, but all of us as a group.

I have been trying to emphasize the necessity of working together so that you understand that other people are also in exactly the same condition as you are yourself; that all of us, not only that we will die, but all of us are lazy, that all of us have to have some kind of stimulant and that we have to have the means of seeing each other and talking to each other and of being reminded and helping and working together on some kind of a project, whatever it may be, as a group, as a unit could become really much more powerful.

We are not at all, we are not at all there. You know that, You know you fail. You know I fail. It is constantly this thing that must keep on going: What will I do today? In what respect, in what direction should I think? Who is there where perhaps I am needed if I could be of help? Could I be of any help? Lord, help me to help if I can. These are the conditions that one must think about and feel about and live with. And then go thru these two months with that in mind. And mostly, of course, have it in your heart and you make yourself do things which otherwise you never would have thought of. This time ~~you~~ you do it.

You have little tasks; you have certain things that you ought to have done. You must do. Not think about, not postpone it. Do not wait now. Try to make this a good Easter. It is an Easter that belongs to a good year. It is an Easter that has something new in it. If you cannot

use it for your own good, then use it for your good and grow so that at the end of the day maybe you can say I have lost a little bit. It is right. You have to lose because you have to become less and less heavy. God does not recognize you in the way you are. He cannot even see thru you. Everything that we are at the present time is opaque and He has not an x-ray apparatus. God, in that sense, is a very ordinary man. He does not want to bother with ~~anything~~ ^{having} too much trouble with us. He is interested in being and He will welcome anyone who wants to be. He can not any more go out to hunt because He has accomplished His mission in the formation of a universe of which we are part and that has been set going and is going in involution and in evolution, in life and in death. And this accepting it, you might say, if we can, as God accepts it would mean that we then become God. I hope you understand this concept because this concept is unique.

So, no questions tonight. You just work. Use all the theory, all the ideas, everything that you have read, put them together, use them now. Use them for this one purpose as I say, what is your I. How do I look up to it? Is it there? What is needed? Almost as if one says, "What can I bring you to make you grow?" Almost as if one says, "Please tell me I what it is that you need. I will get it." It is not even that. One has to guess what is perhaps needed for the growth of that. And then, in the best way you can, in accordance with whatever your abilities are, all of us as our abilities regarding that kind of honesty, seriousness, intensity of endeavor, to try honestly to wake up. Then we also will know perhaps what to do. We cannot see it until our eyes are opened, until all our I's have become one and then become all-seeing.

So, work. Only one suggestion: Work. work. You remember the do-do bird? Work, work, work. That was Gurdjieff. He worked until he died and maybe longer than that - who knows.

Goodnight.